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THE

MISSIONARY LINK

FOR THE

WOMAN'S

Union Missionary Society

OF

AMERICA FOR HEATHEN LANDS.



MAY, 1869.

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The Missionary Link.

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MAY, 1869.
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SPRING with its bright hues and happy thoughts comes again to us, although in offering to our readers the letters of those who are at work for us on the other side of the globe, we can fancy we are still in the midst of winter. The greatest encouragement is to be found in the statements of our missionaries of the rapid progress of education among the women of Bengal, in connection with the significant fact that native husbands and fathers are putting forth energies to elevate those who are the reigning spirits of their households. If this portion of the East is asking for intellectual development if not yet spiritual light, will it not be our privilege diligently to cultivate the corner of the Lord's vineyard which He has entrusted to us ?

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA--Calcutta.

Extracts from the Journal of MISS BRITTAN.

PREFERENCE FOR BIBLE INSTRUCTION.

December 4, 1868.—Oh ! if only some of those ladies at home who suffer from *ennui* could give me a helping hand, for I feel as if my days should be twenty-four hours long instead of twelve. To-day I went to see one of my women, whom I believe to be a sincere Christian. She has read through the Gospel of St. Luke, and I am now giving her lessons in the Old Testament. I was

trying to explain to her the nature of true faith, as illustrated by the history of Abraham, and so our lesson was a long one. After I had finished I took up my book of natural history, full of large colored pictures, which all the women enjoy, and said, "Now I have only a few moments to tell you a story." She quickly replied, "Never mind, not that book to-day, tell me about this again; and she opened her New Testament to the account of the birth of Christ. I had a delightful conversation with her of the loving mercy of God in Christ, which she seemed deeply to appreciate. Her husband is a very kind, liberal man, and has allowed her to visit us at the "American Home" many times.

INTEREST IN THE LORD'S SUPPER.

Dec. 14th.—To-day, after giving M— a lesson, she opened her Testament at the words, "My flesh shall be meat indeed, and my blood shall be drink indeed." As she always desires some passage explained, it shows me she studies the Word of God for herself. We have always been so accustomed to these words, we cannot realize how it sounds to those who have been brought up with a horror of eating animal food. I made M— turn to the account of the Last Supper, and tried to explain to her that the expressions used when the Lord breaks the bread, were figurative. I then explained to her the nature of the Holy Communion, and told her that every time we celebrated it, we looked back to the death of Christ, as the sacrifices of the Old Testament looked forward to it. She seemed fully to understand it and then exclaimed, "Oh, what shall we do, we who believe in Christ, and yet cannot keep this commandment, nor show our love to Him by doing this in remembrance of Him! He will not confess us at the last day."

I told her that if she truly believed in her heart on Christ, it was all that was necessary at present; but that if, at any time, it should be put in her power to make a public profession of her belief, as few Hindoo women can do, it would then be her duty to do it. "Yes," she said, "if my husband were to die, then I would be a Christian immediately; but while he lives, I cannot." I told her that her duty now was to lead her husband to Christ, and to show him that Christianity made her only a better wife,

and perhaps some day they might become professing Christians together.

EFFECT OF BIBLE-READING.

Yesterday I taught in a new house, where I found one pupil who could read. I commenced talking to her of the Creation, and was perfectly surprised at her answers of the fall of man, etc. I then asked her many questions to find out what she did know, and was astonished at her correct replies. Among the questions I asked, "What did the sacrifices in the Old Testament represent?" She answered, "The death of Christ." "Who is Christ?" "God's Son." "How did He die?" "Wicked men put Him to a cruel death." "Did He die willingly?" "Yes, He came from heaven on purpose that He might die, for He knew that wicked men would kill Him." "What did He die for?" "For our sins." "What do you mean?" I then asked. "Why," she answered, "God said that if Adam eat the fruit in the garden, all his children should die; but His Son came into the world and died, so that all who believe in Him, though their bodies may die, they will not lose their souls in hell." "Where did you hear all this," I said; "you tell me I am the first Christian you have ever seen, how, then, did you learn all this?" "I read it out of that book," pointing to a large Bengali Bible, which I had not seen. "Who told you to read it?" "My husband; he taught me to read, and told me to read that book, as it was the best of all books." "Does he believe these things?" "What should I know." This is the usual answer when you ask anything about their husbands. "Do you believe them?" I said. "I do not know. I do know that these Hindoo images are no gods, that they cannot help me; but I do not know what to believe." Dear friends, pray for this poor woman, that her eyes may be opened, and that she may see the truth as it is in Jesus, and that He may reveal Himself unto her soul. This woman has apparently had no human teacher, but yet she has a clear head-knowledge of the truths of salvation.

RAPID STRIDES.

You can hardly imagine the change that there has been in female education, since I first came to Caleutta. Then, not one

woman in a thousand knew a letter; now, you can scarcely go into a respectable house where at least one cannot read. The desire for knowledge has become so general, that where they cannot obtain any other teacher, they make the boys teach them after they come from school; and, as in this case, if they can only obtain the power of reading, they may learn the way of salvation without a Christian teacher.

MEMORIES OF THE DEPARTING YEAR.

December 31, 1868.—The last day of the year! This year, fast fleeting away, has been one full of many anxieties and great sorrows, but we have realized the gracious promise, "As thy day, so shall thy strength be." Two of our number, Miss Norris and Rachel, my native interpreter, have been taken to heaven in fiery chariots. In the case of Miss Norris especially, was the flame fierce, but it only made her upward path conspicuous to the beholders. Both, we believe, are now among "the cloud of witnesses" who watch with intense interest the progress of this work. Many blessings also have we to be thankful for. Two of our number have rejoiced in the hope, that they have been instrumental in leading lost sheep back to the true fold, and in seeing them publicly profess their faith in the "Lamb of God." We will certainly raise here our Ebenezer, and say, "Hitherto hath the Lord helped us, and we will trust Him for days to come."

Extracts from the Journal of Miss Hook.

WILLINGNESS TO PRAY.

January 12, 1869.—After the Hindoo holidays, I commenced again visiting my zenanas. It is quite delightful to be welcomed so cordially, for all were very glad to see me, and as they are very affectionate, I believe some are very fond of me. During my absence I had received a long letter from one of my pupils, written in such good English that I think it must have been composed by her husband, although the writing was hers. She lives in a large house, very much out of repair, but there are more than twenty people in it. She has but one room, and one chair in it, so that my interpreter has to sit on the floor on an

old box turned upside down. Her letter contained an account of various reverses and trials that her husband had met with, but as I could not assist him, I feared she would not be glad to see me again. On the contrary, she was very glad to see me, became very confidential, and told me all her troubles. One of the sources of sorrow is, that she has no children—which to a Bengali woman, like the women of the Bible, is a positive grief. She said she had prayed to my God to give her one. I find they are very ready to pray about every trouble with the faith or trust of a little child. I promised another day to tell her about the woman in the Bible who prayed for a child, and her petitions were granted. Some time ago another one told me her husband was very intemperate, and she had prayed to God to make him better, but he did not improve. The former of these learns English. She has no teacher but myself, but she improves greatly. She sometimes reads in English a whole chapter in "Line upon line," without missing a word, and also reads Bengali very well.

COMPARISON BY A HINDOO.

January 18th.—This morning I had a most interesting conversation with my teacher who is of the highest caste of Brahmans, a thoroughly educated man, and has written several books in Bengali. He knows a great deal of Christianity, but as his wife and brother are bigoted Hindoos he does not seem willing to change his religion. He commenced by telling me of a school which was to be opened on the plan of an English school; but where the Bible was to be excluded. He condemned the school, especially for widows, who, as they had always been kept like birds in a cage, and treated with the utmost harshness, would be unfitted for any freedom. I told him if a women had religious principle she would need nothing else as a safe-guard from evil. "Yes," he replied; "I see this in the English ladies. I often compare your Bible to our Shasters, and I never find that we have commands to teach us that if we do certain things it is a sin." Think of a Hindoo saying that! As far as I have been able to discover, the Hindoo religion is quite deficient in moral teaching. In China, I found written on the walls of their temples, proverbs and texts to enforce morality, and showing how good conduct is

rewarded, but I never saw anything of the kind here. To the Hindoo, God is represented as having committed many crimes, and is entirely destitute of love.

A short time ago a widow braved public opinion and married. My teacher attended the wedding, which made some of his relatives so disgusted with him, that they would not come to his house. But he said, he did not care, and then spoke of the great changes which gradually must break down old customs, and called them *improvements*. "Twenty years ago," he continued, "you would not have dared to enter our houses as you do, but now they beg you to come." He became quite excited with the subject. I cannot tell you how gratifying it was to have him draw such a favorable contrast between our Bible and Hindoo Shasters.

R— and Villages near Calcutta.

Extracts from the Journal of MRS. NICHOLS.

INVITATION FOR OUR NEW CONVERT K—.

I have taken K—, the newly baptized convert, for a time under my care, as until she has learned enough to be able to teach, she cannot support herself. She is a very interesting girl of eighteen, and seems very amiable and teachable. She still covers her face, as all Hindoo women do, when she sees a man, and as yet, we cannot persuade her to take lessons of our teacher, with the other members of our Normal school. She takes a Bible lesson with them and then runs off. The other evening a very venerable looking native Christian called at our "American Home." He is the pastor of a church at Kidderpore, and said that as he was the cousin of K—'s father, he would be glad to take her home to stay a week with his wife and daughter. He thought it would be very improving for her, to mingle with native Christians of a better class, which we also were glad to give her the opportunity of doing. Last night he came again, and said that until we make other and more permanent arrangements for her, he would be very happy to have her stay from Friday until Monday, so as to spend Sunday at his house. His own daughters dress as we do, so I hope her visiting them will greatly

improve her. I had a pair of shoes and stockings in readiness for her to wear when she visited her relatives, and on her return asked if she had worn them. She told me she had put them on to go to church, but had taken them off immediately on her return, as she could not walk in them. Poor thing! it will be some time before she is accustomed to the manners and customs of civilized life.

FORCE OF EXAMPLE.

At H—— I heard that one of my old scholars had opened a school in her mother's house. I hope most of my pupils will try to teach others, but I hardly expected them to begin so soon. There are a great number of girls in the H—— school, especially little ones, so that three teachers could be employed. But as the women have been brought up entirely in zenanas, I cannot persuade them to go outside into suitable rooms. They will only consent to teach in a covered verandah, which often, on account of the heat or the rain, cannot be used.

INFLUENCE OVER DAILY ACTIONS.

December 22d.—When Mrs. Ingalls was here last year on her way to Rangoon, she asked Miss Brittan this question: "Do you find that your teaching has as yet, any influence on the character and conduct of the women in their own homes?" and I remember then thinking that we could not always speak very decidedly or satisfactorily with regard to this. But I was much gratified by a remark made by one of my women at R—— the other day, whose name is K——. She is a dear little thing, and as far as she is able is very persevering with her lessons; but she has two very troublesome children, who take up almost the whole of her time. One day she said, "I have left off telling falsehoods now; once I always used to speak falsely, but I never do now." This shows at least she has a sense of what is right, and I do think she strives to practice it.

APPRECIATION OF KINDNESS.

A woman in one of my zenanas to-day complained that when my sister was married, no *sweetmeats* were sent to her. But I said, "If I had sent you any, you would not have eaten them."

She smiled and shook her head, and said, "No, we should not eat your sweetmeats, but you give us something which is a great deal better. Sweetmeats can be bought with money, but what you give cannot, for it is *priceless*, it is *love and kindness*." I thought this was a very pretty little speech for a woman like her to make, and I did not think it altogether an empty one, as so many are, as I know this woman does appreciate my visits. When she had ceased to read daily to the native teacher on account of ill-health, and consequently was not paying anything, I often went to see, and read with her. At such times they cannot help seeing and acknowledging that we must teach from some other motive than desire for gain, to which they are so apt to attribute everything which is done, and which is so often the one grand principal of action among themselves.

BURMAH--Bassein.

*Extracts of Letters from Miss Higby.**

MISSIONARY CONVENTION.

November 19, 1868.—We have just parted with our friends who have been in attendance at the yearly Convention of the Missionaries of Burmah. They meet to report their progress during the year, and to consult as to the best plans for the conversion of their people. It was a great privilege to see those who have been long in the field, and whose names are household words, even where their faces are unknown. A large number of delegates were present from the Burmese, Sgau and Pwo-Karen churches. This meeting, the first at Bassein, was eminently pleasant and harmonious. I was surprised as well as touched by the intense patriotism developed in every heart, by absence from the land we call our home. Upon the evening of the day of the Presidential election, an hour was devoted to prayer for our country. Such earnest, appropriate prayers, I have seldom heard, and now, while we are waiting the result of that day's work, their memory bids me believe that America is the land

* This letter was written to ladies in Ogdensburg, N. Y., who partially support Miss Higby.

chosen of God, and that His blessing shall not depart from her. Another day we were all interested in the receipt of a telegram sent from Boston to the Convention, only three days to Rangoon. It must appear like magician's art to those who used to wait, sometimes eighteen months for a letter from America.

INTEREST IN THE "WHITE BOOK."

I should like to interest you in our labors among the women, but I cannot speak very fully at present. During Mrs. Van Meter's absence in America, the girls were all in their jungle homes. But anxiously awaiting her arrival, they came here two days after "to see their mammas" and "to learn the white book." We have a class of fifteen or sixteen, who give us much comfort by their good conduct. One of the oldest of these I particularly mention, because she is an orphan, and on account of her docility and her prepossessing appearance. She has learned to sew very nicely, and has proved so useful and thoughtful, I hope to keep her with me if her support can be secured. When the pastor of her village brought her to me, he said, "If the new mamma makes her happy, she is hers." Yesterday, I was much pleased, as all the girls were going home for vacation; she thought I was grieved, and came to me saying, "If the mamma makes her heart unhappy, I will stay." As they love their jungle homes, there was not another girl with us that would willingly remain. The Karens are so kind to the orphan children, that it is far easier to persuade parents to give you one of their own children, than some houseless one they have adopted. Their love for their homes and their tender care of the fatherless, are very beautiful. Our new chapel, in a grove of palm-trees, has a fine location, and seems to me like the abode of peace. Here I hope to gather my scholars, and teach them to be useful to their people.

REPORTS FROM BIBLE-READERS.

BEYRUT--Syria.

The following extract from our kind friend, Rev. Samuel Hallock, introduces us to a school which opens for us an interesting object for support :

December 1, 1868.—Knowing that you are interested in all that is connected with mission work, I will give you a sketch of the commencement of a school among the Mahomedan girls of Beyrut. Beyrut is a large city, containing 60,000 inhabitants of all nationalities; but none are more miserable and ignorant than the poor Mahomedan girls. I cannot better describe their dress, than to ask you to imagine an Irishman's blue overalls, coming to the knees, and tied about the waist over a jacket of the same material, ragged and filthy. A yard square of cotton cloth is thrown over the head, covering the face, with the exception of an eye, for it is considered a sin for any man to see a woman's face before marriage.

Many of these girls carry water in large jars over a mile, and then sell it for a cent, or sometimes half of that. Some of them are like rag-pickers, and nearly all will steal anything they can, as they are taught it is a duty to do all the harm they can to Protestants. This is the material for the school.

PLEASANT BEGINNING.

It was begun as are all other good deeds, by kindness. Miss Taylor, a Seotah lady, lived in the Moslem part of the city, and saw daily these wild, half-grown girls running about ragged and dirty, and was often insulted and spit upon by them. Although a few of them were admitted in the Ameriean mission, or in the Jewish school, it was a desirable object to establish a school among them.

Miss Taylor says: "Among these same children the Lord gave me favor. One day I was permitted to take two of them to consult a physician about their eyes. On returning, the family gathered about me to hear the result, when embracing the

opportunity, I said, "Why do you not send your girls to school?" They at once answered, "There is no school for us; if you will open one, we will come." I said, "Bring me fifteen to-morrow, and I will begin a school among you."

The next day when Miss Taylor went to the place appointed for the school, she saw two girls about eleven, who were making buttons. The work of a day only brings four cents, upon which they are obliged to live.

These girls gave Miss Taylor a hearty welcome, called the others who had been invited, and soon had a crowd of mothers and children about her. She began to teach them A B C in their language, and was greatly encouraged by one of the mothers who had been taught by missionaries, and seemed to have a pleasant recollection of these early days. Others laughed at the idea of teaching their daughters anything, and were not a little astonished to find at the end of the first day, that nine out of fifteen had mastered half the alphabet, and learned to sing a verse of "There is a happy land."

The next day it rained, and the roof leaking, they were invited into another house, and there met strangers and found more scholars. After an hour's sewing, Miss Taylor says, "I took the Bible with me, feeling I must begin to teach as I had intended, and read the first of Genesis. They were interested to hear how God created the world, and encouraged by this, I turned to the sixth of Matthew, and said to the mothers present, "I wish to teach your children a little prayer, but will first read it to them." A few questions were asked, when they all agreed it was very good. From that day to this, it is repeated morning and evening, and a portion of Scripture is explained daily.

RAPID INCREASE.

The number of scholars soon increased to fifty, and a schoolroom was hired. The windows being open, the singing could be heard at a distance. As soon as the hymn began, the mothers and grandmothers with their children would come with quick steps to listen. Most of them would remain until the devotions were over, when the children sang again. They often repeat the 51st and 90th Psalms when their friends visit the school. One

day while Miss Taylor was watching in the streets, she heard a little ragged boy singing one of the hymns she had taught in her school. On asking where he had learnt it, he said, "At the windows of your school." The children have much improved in appearance as well as their studies, although some are so poor they must beg on Friday for bread to last them a week.

Miss Taylor says, "I have but one motive in coming among this people, to teach them Jesus Christ and Him crucified. I ask your earnest prayers that God will grant His blessing, and put it into the heart of some friend to provide me another assistant teacher, as I wish to devote a part of my time to visit the mothers of this interesting class of children.

We are very happy to state, that the "Porter Memorial Band," of Catskill, N. Y., and the "Swazey" Band of Chicago, have undertaken the support of this assistant teacher.

AFRICA--Cape Palmas.

Extract of a Letter from Mrs. PAYNE.

September 21, 1868.—For years I have had all the native Christian married women organized into a "Visiting Society," to bring the Gospel into immediate contact with all the heathen towns around us, of which there are six within the circuit of one and a half miles. We meet the first Tuesday in every month for prayer and the study of God's Word, and counsel. We have consequently a society of Bible-women. The work has ever been one of love, which calls for the exercise of Christian self-denial in women who do all their own work, and must plan and arrange to do something for Christ.

Last week I was thinking of employing an interesting young person in teaching young women who are just entering upon life. The difficulty was want of means, and I look upon the contribution you have sent us, as a good Providence which will enable me to carry out my plan.

I will also devote a portion of this sum to the training of a girl in our interesting female school, where all the Christian wives for our native young men are educated. Could you see

these intelligent, tidy young women, you would feel that our lives had not been spent for naught, but that God had privileged us in permitting us to see much fruit of our labor.

We take a lively interest in your work and labor of love, and thank God for the earnest, loving hearts he has touched and made to feel it a privilege to extend to their own sex that blessed Gospel to which they emphatically owe all that makes life a boon. Men have a certain position, poor though it may seem to us, without the Gospel, but women have none. I have felt ever since I entered a heathen land that if we only loved our fellow-creatures for time, we ought to be missionaries, or at least bend all our energies to advance the cause of missions, so sad, hopeless and miserable is woman without the Gospel.

COMMUNICATED BY THE PHILADELPHIA BRANCH.

Miss Haswell writes in a recent letter:—"The boxes sent by the friends of the school from Philadelphia arrived about two weeks ago. They contain just what was needed. I wish these kind friends knew half of our gratitude for them.

Will you let the Philadelphia Branch know that should they undertake the support in part, of my school, the sum they give, will, in all probability, be doubled by the Government Grant in aid, which will enable me to increase the number of pupils and the efficiency of the school.

The Director of Public Instruction is very anxious to encourage the education of girls.

In reply to a number of inquiries, we would state that Miss Brittan's work, "Kardoo," can be obtained of any of the officers of the Society in New York and Brooklyn.

Home Department.

Quarterly Meeting.

THE March meeting of the Society was held at the house of the President, at which the Rev. Dr. Martin, of Peking, China, and the Rev. Mr. Kip, of Amoy, were present. The opening exercises were conducted by the Rev. Mr. Kellogg, who read selections from the 6th of St. John and from Ecclesiastes 11th, suggesting in brief but forcible remarks, the true principles of all Christian effort. 1st. The strictest economy in the use of our resources; and 2d. That Christian enterprise that dares to venture forth at the leading of Providence, sowing the seed of Divine truth beside all waters, relying on the promise of God, "thou shalt find it after many days."

Rev. Dr. Martin first addressed the meeting upon the condition of the Chinese women, and what we, as a Society, can do there. Woman in China is not regarded with contempt as among other idolatrous nations. As a mother she receives the highest filial respect. The chief official of the nation, clothed in his regalia of state, bows to the ground as he enters the presence of his mother; and yet the idea of the education of woman seems never to have entered the mind of the husband and father. Education is not regarded for its intrinsic worth; it is only looked upon as a means to an end. It better enables the merchant and man of business to make money, but since woman does not engage in any public duties, she needs no education; and, at present, she herself does not feel a thirst for knowledge. Instances there have been in the past history of China, of women overleaping the bar-

riers that surrounded them, and, by their literary efforts and their deeds of daring on the battle-field, placing their names high on the roll of fame, where they have shone with brilliancy for hundreds of years. These instances are rare, but they show what woman freed from the shackles of ignorance and superstition can do.

The women of China have made the nation idolatrous. Hundreds of years ago when the doctrines of Confucius held sway over the minds of the people, the priests of Buddha came among them, introducing their idolatrous practices and superstitions. The women long coveting the greater privileges and freedom of the other sex, eagerly caught at the doctrine of the transmigration of souls, in the hope that in a succeeding state of being they should exist as males ; and, to this day, women gather by hundreds in the temple of their god praying for this object. As the women of a nation are its forming power, instilling into the mind of infancy and childhood those principles which control the man, so the Chinese became, and still are, an idolatrous people, and never can China be made a Christian nation, till the women of China are converted from their idolatry.

What Christian woman can do in that land has been fully exemplified by the labors and successes of Miss Aldersey, an English lady of wealth, who engaged many years in missionary labors in Borneo, Java and China. So great was her perseverance, courage and spirit of enterprise, that she inspired the natives with awe and respect, and was called by them the ruler of the English in China. In her girls' school were trained many pupils, who now preside over their households in a truly Christian manner, carrying into daily practice the precepts of the Gospel of Christ in whom they believe. What woman has done, woman can do ; and it belongs eminently to Chris-

tian woman to carry the Gospel to her heathen sisters of this land.

Rev. Mr. Kip followed in a very interesting account of the work of missions in Amoy. There, as in all the cities of China and India, women are divided into two classes, those whom one meets in the streets, and those whom one never sees: of the former, the schools in the care of various missionaries are composed, while the latter can only be reached by female teachers going to them in their own homes. The work accomplished in the girls' schools, although it fails to reach the upper classes directly, is of great importance, as it is there that native teachers are trained who will in future go into these homes to impart the instruction they have received.

C. A. R.

(COMMUNICATION BY THE PHILADELPHIA BRANCH).

The Eighth Anniversary

Was held Feb. 11th, at the First Baptist Church.

The services were conducted by the Rev. Drs. G. D. Boardman, Gracey, Breed, and Matlock.

We have space only for a portion of the address of Rev. Dr. Gracey of the Methodist Mission, Northern India, but the startling truths he presented, are the results of a personal knowledge of the degraded condition of Women of Northern India.

Dr. Gracey, in his opening remarks, stated that he could not forbear contrasting the scene then before him with those he had become familiar with in India. He remembered seeing in one of its sections a great dome-like structure, elegant in its ornaments and tracery, erected over the spot where seven Hindoo women had performed Suttee—the voluntary self-sacrifice of wives over the graves of their husbands. This self-immolation consisted in lying on the ground with dagger-points against the breast, and then being pressed down by weights until the knives were slow-

ly thrust through the body ; other women threw themselves on the burning funeral pile, and were consumed by the flames. The terrible crime of Infanticide has not yet been practically abolished in India. There is in India to-day, an orphanage containing 160 little girls, who were picked up out of the cane-brakes, where they had been buried in the earth up to their necks and left to die. The women in India are not seen in public as here, but are shut up in close apartments.

What is it that has made the home of the West different from the Harem of the East ? What is it that has made the women here different from the women there ? There are many reasons ; but there is this peculiarity in relation to the women in India ; that education among the women there, has heretofore been entirely confined to those who lead lives of shame. Education now in India, if neglected, means religion neglected ; for all the culture there, is of a religious character, and all the literature has a religious tone. The native women of India, when once brought under Christianizing influence, can do a great work in spreading the Gospel ; but how are we to reach them ? All the respectable women there are shut up in the zenanas (apartments for women) and no man can gain access thereto ; but Christian women have gained admittance, and in the city of Lucknow with its five hundred thousand living souls, where five years ago there could not be found a missionary who could avow his cause, to-day we find our missionary women invited into the zenanas, to read the precious Gospel and expound its truths. God, in His providence, has settled it that there must be in this land a mission of women to women ; and the help of all God's people is required to give success to this great undertaking. There are provinces in India, holding ten millions of people, into which no missionary has yet set foot, and there is an immense territory which has not yet been covered with even the prospective lines of any Society.

S. A. SCULL, Cor. Sec.

Mission-Band Department.

A Talking Bell.

IT was a very pretty sight. The pure white snow lay thick and soft for miles around, and although in that bleak Northern land, Jack Frost had grand holidays, magically painting on window-panes his fairy-like pictures of landscapes and castles, he had hardly time to kiss sharply, the glowing cheeks of a group of little boys and girls, merrily hastening toward a school-house. The hour for school to commence was nine, but the clock had not struck eight, when these eager children entered the room and greeted their loved teacher with a cheery "good morning." Very poor were some of these little ones, and many walked miles through the snow without the warm clothing or soft furs we wrap about us on frosty winter days. What do you think they came for so early in the morning; so that they might be warm and comfortable, or enjoy merry games around a blazing fire? Ah! no, for often the fire was not kindled until they had arrived. This was the only time through the busy day, when they could recite verses of Scripture or the hymns they had learned, and talk with their teacher about them. Bright were the faces which looked up to hers, as she answered their rapid questions and explained to them the beautiful lessons our Heavenly Father has given us in his Holy Word.

There was nothing these little scholars were so fond of hearing about, as of the children far away in heathen lands, who have no one to tell them of the "Tender Shepherd," and often would they exclaim, "If we could, how we would love to send them a teacher like ours, or give Bibles to them." But these children were not only so poor, but in that region the summers were short and the winters eight months long, so that the land was destitute of a great deal which might otherwise have made them rich. The faithful teacher, after wondering what plan would be the best to aid her scholars in working for Jesus, remembered that among the rocks covered with moss, a little berry grew in

great abundance, which when preserved tasted as deliciously as our cranberries. So she told the children if they would gather them she would send them to some of her friends, who would be very glad to buy them, and thus help them to do good. The prospect was delightful to the children, and one enthusiastic little boy called out, "I shall pick twelve baskets full." Thus was the first "Juvenile Missionary Society" formed in Labrador, and busily did its members work in the warm holiday times. The first year they sold enough berries to realize twenty-five dollars, and the next year, having worked more vigorously, they earned fifty dollars, which was devoted to the objects for which they had labored and prayed, one being the purchase of a hundred and twenty shares in the mission ship "Morning Star."

One season it was decided that they should all work for a bell, which, as it rung out its silvery tones, should remind everybody of the time to attend church service. On its arrival, the shouts of joy with which it was welcomed not only repaid the children for their hard work and long delay, but cheered the heart of their good teacher, who had encouraged them in their persevering efforts. One little boy, whose head did not reach the top of the bell, danced about it in great glee, and shouted, "Come, boys, let us show it to our dear teacher." A dozen little hands were stretched out, and straining every nerve, endeavored to push it toward her, but blank were their faces with astonishment when they found it would not move an inch. Eagerly did they beg the kind lady to ring it, exclaiming again and again, "How do you do it?" As the tongue had not been brought from the vessel, the teacher took a hammer, and striking it, sounds rang out which taught a lesson of grateful trust to her anxious, and sometimes despondent heart, and gave to the children new feelings of surprise and delight.

Towards evening the bell had been placed in its position, and a meeting of the little Missionary Society was called. For an hour before the meeting, such a busy crowd surrounded the bell, all anxious to give it one ring. First came a tiny child, whose little hands could hardly grasp the rope, and then came an old grand-mother of seventy, who begged "to ring the bell just once, as she might never have the chance again."

Then after the meeting was closed, out poured the excited little crowd to ring it for another hour, forgetting, in their satisfaction, that night was fast coming to end their hearty enjoyment.

Many months have passed since that happy day, but those children are never weary of hearing that bell, and making great plans for future efforts, for every tone seems to tell them how blessed it is to work for the Giver of All Good, and how truly it is the only pleasure that never grows old. S. D. D.

Reports of Children Supported by Specific Contribution.

BELL GREEN AND MAY MCELROY.

Mrs. Wilder, of Kolapoor, India, writes under date October 29, 1868 :

The two girls we have selected to share the kind benefaction of the Mission Bands of Kentucky, are Poonee, about eleven years of age, and Mumati, about twelve years. The first we will call "Bell Green" and the second "May McElroy," in memory of the dear girls they mention. "Bell Green" is a good, studious girl, of amiable disposition. She knows much Christian truth, is well advanced in reading, writing, geography and the fundamental rules of arithmetic. She is in the most advanced class but one in the school. She is evidently impressed by the truth, disregards the idol gods, and we are hoping and praying that she may become a true believer in Jesus. We hope you and the dear ladies in Kentucky will help us with your prayers in her behalf. "May McElroy" is in the same class, no less studious—is possessed of a very sweet disposition, always most mindful of our wishes. She is very thoughtful, and her mind, like Bell's, is well stored with Christian truth, nor is she less inclined to believe and love it. But her higher caste and the influence of her friends will make it a greater trial for her to break away from them, and give up all for Christ. But God's grace can effect it, and we labor for her and all these dear girls in much hope.

New Mission Bands.

A lady from Flatbush, L. I., writes :

Feb. 4th.—We organized a mission band called the "Strong

Memorial" Band, and thus far have collected \$160. The members desire with it to support your Bible-reader under Mrs. Jared Scudder, at Chittoor, India.

In Brooklyn the following new bands have been named: "Dawning Light," "His Vine Dressers," "The Ivy Vine," "Steady Workers," "Westminster," "Mizpah Auxiliary." This last with its head "Mizpah" has just sent us \$172.15.

In Cincinnati, Ohio, "The Little Sowers," which chooses for their mottoe "In the Morning Sow thy Seed." Also the "Poplar St." Mission Band who support a child in Peking.

"Easter Memorial" of St. John's Church, Delhi, N. Y., superintended by Mrs. Dr. Howard.

"Peristrome" of Presbyterian Church, Plattsburgh, N. Y., by Mrs. Moss K. Platt.

From Louisville, Ky., a friend writes, "Carrie Loving Memorial Band" has been named "for a lovely young girl, an earnest Christian and scholar in our Sunday-school, who died just after Mrs. Bonney's visit to us.

"Mack" Memorial, Greenbush, N. Y., per Albany Branch. "Angels," Mrs. S. O. Vanderpoel.

Names of Life Members not yet Printed.

Miss Caroline F. Greely, by Albany Female Academy.

" Charlotte A. Titcomb, " "

Mrs. Margaret L. Ahbé, of Alhany.

" Dr. B. Wilson, Wolcott, N. Y., by a friend.

Mrs. Henry M. Stuart, by "St. Andrew's" Mission Band, of Bridgeton, N. J.

" Susan E. Robie, by Rev. Edward Robie, of Greenland, N. H.

" William H. Wyckoff, by "Morning Star" Mission Band, of Brooklyn, N. Y.

The Misscs Lida Smith, Mary L. Hook, and Gertrude S. Hook, by "Mizpah Band, and its Auxiliary," of Brooklyn.

Mrs. W. H. Harris, by Atlantic Ave. Sunday School, of Brooklyn.

" M. H. Sanford, of Brooklyn.

Miss A. A. Kimball, by "Baraboo" Mission Baud, of Baraboo, Wis.

Miss M. S. Mortimer, New York.

Mrs. Erncst L. Smith, "

Rev. J. L. McNair, by the North Reformed Protestant Dutch Churcb, New York.

Mrs. William Blewett, New York.

H. K. Corning, Esq. "

Miss Anna A. Morss "

Rev. Mr. and Mrs. C. L. Wells, by "Strong Mcmorial Band," Flatbusb, L. I.

We acknowledge with many thanks :

A box from "Rose of Sharon" Mission Band, of Stratford, Conn.; canvass chair, with wools, etc., from Mrs. Arnold Guyot, of Princeton; a box from Miss Parish, New York, of canvass, assorted wool, patterns for worsted work, patch books, work-box, basket, sacks and blauket, with braid, etc.; from Florence J. West, Washington Heights, N. Y., 3 bunches of beads for Miss Brittan's pupils, flowers, package of oranges, figs and crackers for Mrs. Bonney and daughter; from Nellie West, 2 bundles of beads for Miss Brittan's pupils; from Mrs. West, 2 aprons for Miss Brittan and Mrs. Nichols, 3 dressed dolls, 1 dozen copy books, 2 dozen child's primer, 2 dozen first readers, 2 boxes slate-pencils; 1 knitted wash-cloth from Mrs. Youngblood; from Miss Abeel, pictures, fancy articles, etc., for a Christmas tree; from "New London" Band, per Miss Brainard, pictures and silk remnauts.

*Receipts into the Treasury from Feb. 15, to April 10, 1869.***Auxiliaries and Mission Bands.****NEW HAMPSHIRE.**

Wakefield, "Willing Hearts," per Miss Harriette Dow, Pres. \$33 00

NEW YORK.

Albany, Albany Branch, "Mack Memorial Band," Presb. ch., Greenbush, N. Y., Manager, K. Van Rensselaer; Collector, E. Mayell, \$20; "Angels" Miss. Band, from Mrs. S. O. Vanderpoel, \$20; annual subscription from Mrs. S. R. Townsend, \$20; Mrs. Margaret L. Abbé, for Bible reader in Pekin, \$70. 130 00

Brooklyn, "Steady Workers," Jay St. Presb. Ch., per Mrs. I. N. Judson. 20 00

"Dawning Light," 1st Reformed Ch., per Mrs. Rev. Joseph Kimball. 20 00

"B. C. Cutler," per Miss M. Messenger. 52 75

"Morning Star," Miss J. W. Sinalley, Treas., including \$16.50 collected by Miss Bergen, for Mrs. Lord, Ningpo. 66 50

"Daisy Chain," Anx. to "Light Bearers," for "Daisy May," Dehra, India. 40 00

Miss. Band of Church of the Messiah, per Mrs. Thrall. 20 00

"L. M. H." Band, per Mrs. W. Van Wagenen. 50 00

"Mizpah," and "Mizpah Auxiliary," of Misses Hook's School, to const. MISSES LIDA SMITH, MARY L. HOOK, and GERTRUDE S. HOOK, Life Members, for support of a child, "Lonisa Hook," and others, under care of Miss Hook, Calcutta. 172 15

Delhi, "Easter Memorial," St. John's Ch., per Mrs. Dr. Howard, for Mrs. Thomson, Shanghai. 20 00

Flatbush, L. I., "Strong Memorial," Mrs. J. Erskine Howard, Treas., to const. Rev. and Mrs. C. L. WELLS Life Members. 170 00

New York, "Family Band," Mrs. P., per Mrs. Wm. Barbour. 20 00

"Star of the West," per J. Van Dyke Card, Treas., subscriptions from members, \$32; balance from Fair of 1867, \$37; Fair of 1868, \$150; collected by Miss Harriman, \$15. 234 00

"Mortimer Band," per Miss M. Mortimer. 20 00

"Hopeful Gleaners," per Miss Lee, including \$25 from the Misses Andrew. 97 00

Plattsburgh, "Peristrome," Pres. Ch., Mrs. Moss K. Platt, Manager, per Mrs. C. A. Deill. 20 00

Schenectady, "Bearers of Glad Tidings," per Mrs. R. B. Welch, for Miss Hook's work. 44 60

Syracuse, Young Ladies of 1st Presb. Ch., per Mrs. P. W. Hobbes, for Bible-reader at Pekin. 62 00

Washington Heights, "Little Charitables," per Mrs. Grinnell, second quarterly payment. 10 00

..... \$1,269 00

NEW JERSEY.

Englewood, "Englewood Band," per Mrs. Jas. H. Dwight. 5 00

PENNSYLVANIA.

Philadelphia, Band in 1st Baptist Ch., per Mrs. Boardman, for schools in Calcutta. 20 00

Pittsburgh, "The Family Circle," per Mrs. John B. Semple, for India. 50 00

..... 70 00

DELAWARE.

Wilmington, "Judson Memorial," per Miss A. B. Porter. 21 30

DISTRICT OF COLUMBIA.

Georgetown, Band, per Mrs. S. E. Peck, for Miss Bond. 27 00

KENTUCKY.

Henderson, "Nannie Rankin," per Mrs. L. H. Hopkins. 20 00

Springfield, "Pearl Gatherers," and "Try" Band, per Mrs. H. J. Brown, for "Bell Green, Kolapoor. 40 00

..... \$60 00

OHIO.

Cincinnati, "Poplar St. Mission Band," per H. B. Olmsted, Esq., for child in Pekin. 50 00

Cleveland, "Water-Cure," half yearly payment for child under Miss Hook. 33 00

..... \$83 00

ILLINOIS.

Rockford, "Rockford Ministering Children," Miss Eva F. Townsend, Sec. 10 00

WISCONSIN.

Baraboo, "Baraboo Union," in addition, to const. Miss A. A. KIMBALL Life Member 7 00

Total from Auxiliaries and Mission Bauds. \$1,585 30

Other Contributions.

NEW HAMPSHIRE.

Greenland, Rev. Ed. Robic, to const. Mrs. S. E. ROBIE Life Member. \$50 00

RHODE ISLAND.

East Greenwich, Ladies of St. Luke's Ch., per Rev. S. A. Crane 20 00

CONNECTICUT.

Coventry, Miss E. K. Talcott, Col. 17 00

NEW YORK.

Brooklyn, Miss M. Messenger, Col., in addition, including \$2 for Links. 16 50

Mrs. C. L. Mitchell, Col. 10 50

Mrs. E. C. Wilcox, collected from Mrs. Geo. D. Phelps. 5 00

S. S. of Tabernacle Bap. Ch., per Mrs. A. C. Burke. 40 00

Fulton, A Friend of the Woman's Uu. Miss. Soc. to const. Mrs. DR. B. WILSON, Wolcott, N. Y. Life Member. 51 00

Ithaca, Mrs. J. C. McGraw, per Mrs. Wm. Ransom, N. Y., for support of "Jenue McGraw," Caleutta. 50 00

New York, Miss S. D. Doremus, Sub. 20 00

Miss Sarah B. Hills, Sub. 10 00

Mrs. Horace Webster. 25 00

Mrs. Wm. Barbour, Col., of which, from Mrs. Comstock, \$2; Mrs. Downer, \$5; Mrs. B. Wakeman, \$10. 17 00

Mrs. Seth Bliss. 5 00

Mrs. Z. S. Ely, for Bible-reader in Satara, W. India. 24 00

Mrs. M. O. Roberts, Sub. 20 00

Mrs. Jacob Le Roy, Sub. 20 00

Mrs. Loring Andrews, Sub. 20 00

Mrs. Wm. E. Churchill, Col., of which, from Mrs. Luther C. Clark, \$5; Mrs. Horace Holden, \$5; Mrs. Chas. C. Darling, \$3. 13 00

Miss M. S. MORTIMER, Life Membership. 50 00

Miss J. Abeel, Col., of which, from Miss Isham, \$10, and Miss

J. Abeel, in gold, \$10; premium, \$3.13, for China; Mr. A. H. Muller, \$5. 28 13

II. K. Corning, Esq., donation. 100 00

Mrs. Wm. BLEWETT, Life Member, per Miss Parish. 100 00

Mrs. Irad Hawley. 10 00

Mrs. C. E. Park. 5 00

Miss M. Walker. 10 00

Mrs. Wm. Ransom, Col., including \$1 for Links. 40 00

Miss Annie Kissam, per Mrs. F. S. Wiley. 10 00

Samuel Marsh, Esq., per T. C. Doremus, Esq. 20 00

Miss ANNE A. MORSS, Life Membership. 50 00

Mrs. H. M. Taber. 5 00

Mrs. ERNEST L. SMITH, Life Membership, per Mrs. T. C. Doremus. 50 00

J. E. Johnson. 100 00

Mrs. Mary Nesbitt. 5 50

Mrs. Henry L. Pierson, Jr., Col. 20 00

Miss Eleanor Bergen and Miss A. Riach, Collectors in the North Church, Fulton St., of which, from Miss C. Nexsen, \$1; Miss A. Riach, 1; Miss Beyrer, \$1.50; Mrs. Cropey, \$1; Mrs. J. Dunshee, \$1; Mrs. Eilers, \$1; Mrs. Fuhrer, \$3; Miss M. Gilmour, \$1; Miss Gray, \$1; Mrs. Johnston, 25c.; Mrs. Lilienthal, \$2; Misses Ortley, donations, \$5; Mrs. Smith, \$1.50; Mrs. Schmidt, \$1; Mrs. Watson, \$1; Mrs. Howell, 75c.; Miss M. Ostrander, 50c.; Miss A. Ostrander, 50c.; Mrs. Geddes, \$1; Mrs. Wilson, \$1; Mrs. Heermane, \$1; Mrs. Ireland, \$1; Miss Dusendorf, 50c.; Mrs. Pruyin, \$1; A Friend, \$1; A Friend, \$10; Mrs. Roome, \$2; Miss M. Ebenhart, \$1; Mr. Jeremiah, \$5; Mr. Hardenbergh, \$1; Miss E. E. Bergen, \$1; Mrs. Crngho, \$3; Mrs. Robertson, \$1; Cash, 5c. 55 05

Oswego, Mrs. H. P. Skinner, per Mrs. A. A. Hudson, of Syracuse. 5 00

Owego, Mrs. D. H. Bloodgood, Col. Cong. Ch. 20 90

Mrs. J. M. Parker, Col. St. Paul's Ch. 20 00

Palmyra, Mrs. Henry Johnson. 10 00

Poughkeepsie, Mrs. J. D. Hager. 5 50

Syracuse, Mrs. Robert Townsend, for Bible-reader at Shanghai, "In Memoriam" of Capt. Robert Townsend, \$100, of which from Mrs. Fred. Townsend, \$20; Mrs. Howard Townsend, \$10; Mrs. A. Van Santvoord, 5; Miss A. Martin, 5; Mrs. John Burnet, \$5; Mrs. Franklin

Townsend, \$10; Mr. Allen Munro, \$5; Mrs. Throop Martin, \$5; Mrs. Miles Benbam, \$5; Mrs. Robert Townsend, \$30...100 00
Tarrytown, Mrs. Sanford Cobb... 10 00
Wyoming, Mrs. M. J. Dexter, of which \$10, from her Bible-class. 20 50

\$1,196 58

NEW JERSEY.

Newark, Miss Cornelia Smith, Col.... 20 60
Princeton, A Friend, of which \$100 for "Naraine," and \$100 for Miss Hook, Calcutta.... 200 00
Trenton, Mrs. E. S. Stryker, Col. 1st Presb. Ch. 18 50
Mrs. Burk, Col. 4th Presb. Ch, including \$2 for Links, both per Mrs. Buttolph.... 26 50

\$265 60

PENNSYLVANIA.

Germantown, Mrs. Chas. Spencer, for Bible-reader in Calcutta, per Miss A. M. Bayard, Treas. Germantown Auxiliary.... 75 00
Easton, Miss E. F. Randolph, \$5.50; Miss Lizzie Randolph, \$5; Miss Jennie Randolph, \$1. 11 50

\$86 50

MARYLAND.

Baltimore, Miss Aminta E. Fisher 5 00

DISTRICT OF COLUMBIA.

Washington, Little Johnny's Missionary Box, per Mrs. Wm. L. Waller. 1 45

MICHIGAN.
Jonesville, Mrs. E. O. Grosvenor, Col..... 8 00

OHIO.
Cincinnati, Mrs. S. J. Broadwell, Sub..... 20 00

ILLINOIS.

Blair, Mrs. Nellie McGregor, for Miss Higby 5 50
Chicago, Ladies of St. James' Ch. for Bible-reader in Pekin, per Mrs. George Sturges..... 59 00
Licesville, Miss Moore's Sunday-school..... 2 00

\$57 50

MISSOURI.

Carthage, Mrs. Rhoda Baldwin... 2 00
St. Louis, Mrs. James Campbell, for printing, per Santa Fe Association 5 00

\$7 00

Total other contributions \$1,730 00
" from Auxiliaries and

Mission Bands.... 1,585 80
Subscriptions for "Missionary Link".... 143 60
U. S. Coupon, \$12.50 gold, at 132 per cent.... 16 50
Premium on sale of \$500 U. S. Bond 26 25

\$3,502 28

Receipts of the Philadelphia Branch of the Woman's Union Missionary Society from Feb. 1, to April 1, 1869.

Result of Public Meeting in 1st Baptist Chuch	74 39	Mrs. R. S. Smith, coll. by Mrs. Lex	1 00
Mrs. S. F. Ashton. Miss Peters, Collector	5 00	A communicant of Epis. Church	1 00
Miss A. K. Baker	5 00	Miss C. W. Wetherill, coll. by Miss Wetherill	2 00
Miss Jane Tallant, Meadville, Pa, Mission Band. "Workers for Jesus" of Old Pine st. Presby. Chburch, for Bible Reader Pekin, China, collected by Mrs. R. H. Allen	17 70	Miss R. P. Wetherill, coll. by Miss Wetherill	2 00
Miss C. Burk, Fairton, N. J.	1 00	Mrs. Brooks, coll. by Mrs. Lex	5 00
Germantown Auxiliary, by Miss A. M. Bayard, Treasurer	59 00	Mrs. Anna F. Lex, coll. by Mrs. Lex	14 00
Mrs. A. M. Jones, by Mrs. Bruen	1 00	Miss Miller, Princeton, N. J., by Mrs. Thayer	1 00
Mrs. Gumbes, coll. by Miss Wetherill	5 00	Mrs. N. P. Shortridge	20 00
Mrs. C. L. Rutherford for Links, collected by Miss Wetherill	1 00	" Martin Thayer, coll. by Miss Wetherill	5 00
		Mrs. Falconer, coll. by Miss Wetherill	5 00
			\$230 69

RACHEL WETHERILL, Treasurer.

The following list of articles will be acceptable gifts to send to Missionary Stations, for the use of Schools, or for sale for the purpose of aiding the "Woman's Union Missionary Society." Any gifts of this kind sent to Miss S. D. DOREMUS, care of Doremus and Nixon, New York, will be duly forwarded to their destination.

Elementary School Books.	Pen Knives, Pen-Wipers and Table-sets.
Scripture Cards.	Merino Dresses for Children.
Picture Cards of Natural History.	Berlin Wool and Canvas.
Photographs of Celebrities.	Copy-Books, Netting & Knitting Needles.
Stereoscopic Views.	Ladies' Collars.
Alphabet Blocks.	Colored Pocket-Handkerchiefs.
Colored Prints.	Black Silk Aprons.
Infants' Dresses and Blankets.	Brown Holland Pinafores.
Children's Caps, Gloves, Socks and Cockades.	Remnants—Chintz, Silk, Jaconet, Mull, etc
Bags, embroidered in silk or beads.	Remnants of Ribbon of every variety.
Shawls, knitted or crocheted.	Materials for Fancy Work, viz.,
Boys' Coats of Jean or good print.	Beads, Worsted, etc.
Gentlemen's Slippers and Socks.	Spools of Thread.
Dolls, prettily and fancifully dressed.	Work Baskets.
Simple or elaborate Morning Caps.	Autumn Leaves Pressed.
	Mosses and Seaweeds.

The "WOMAN'S UNION MISSIONARY SOCIETY" was Organized in Jan and Incorporated in New York, Feb. 1, 1861.

SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen Woman, and the Saviour addressing her.

FORM OF BEQUEST.

I give and bequeath to the "WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA," incorporated in the City of New York, February 1st, 1861, the sum of to be applied to the Missionary purposes of said Society.

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OF THE
WOMAN'S UNION MISSIONARY SOCIETY.

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